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# GOLDEN WORDS

From the lives of Allah's Messenger ﷺ,  
the Rightly-Guided caliphs, & major Muslim luminaries.

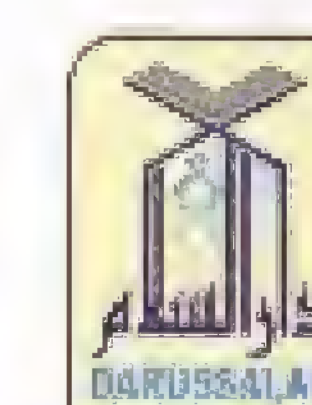
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DARUSSALAM

YOUR AUTHENTIC SOURCE OF KNOWLEDGE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of Allah,  
the Most Gracious, the Most Merciful*

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|  |    |
|--|----|
| Preface .....  | 13 |
| Islam's eternal Golden Words.....                    | 16 |
| The epitome of endurance .....                       | 22 |
| 'I'm ashamed to ask someone other than Allah ﷻ ..... | 24 |
| The sermon of 'Umar bin 'Abdul-'Aziz ؓ .....         | 26 |
| Beware of your enemy, Pride.....                     | 28 |
| Reverence for the sayings of the Prophet ﷺ .....     | 30 |
| A slanderer is never truthful.....                   | 31 |
| The supremacy of Shari'ah .....                      | 32 |
| Three things only a Prophet of Allah knows .....     | 36 |
| A test of Ameer Muawiyah's wisdom.....               | 40 |
| More generous than Hatim At-Ta'iy .....              | 43 |
| Umar ibn Al-Khattab's Miracle .....                  | 45 |
| 'My Lord will take care of them'.....                | 48 |
| Who is better? .....                                 | 50 |
| The inheritance of 'Umar bin 'Abdul-'Aziz .....      | 51 |
| Umar's advice to Muslim soldiers .....               | 52 |
| Success in this life and the Hereafter.....          | 53 |
| Charity without limits .....                         | 54 |
| The failed Backbiter .....                           | 55 |

# CONTENTS

|   |    |
|---|----|
| A good omen.....                                  | 56 |
| The number eight ruler .....                      | 58 |
| Dead man comes back to life.....                  | 59 |
| Bahloul's advice to Haroon Ar-Rasheed.....        | 60 |
| Men who fear Allah do not fear tyrants .....      | 62 |
| The agony of an early Muslim woman.....           | 65 |
| The Masses follow their Rulers' .....             | 68 |
| The troublesome neighbor .....                    | 69 |
| The protection of Allah.....                      | 70 |
| The reward of Truth .....                         | 73 |
| The Prophet's love for Hasan ؓ and Husain ؓ ..... | 75 |
| An Arab mother's Patience .....                   | 76 |
| The zenith of generosity .....                    | 78 |
| The gift of good advice .....                     | 79 |
| The incomparable standing of Hasan ؓ .....        | 80 |
| A play on words .....                             | 81 |
| Seek knowledge from cradle to grave .....         | 82 |
| Debts paid for memorizing the Qur'an.....         | 83 |
| The great reward of Hospitality .....             | 85 |
| Who is this person in front of you? .....         | 87 |
| Not every son is like his father .....            | 88 |







|  |     |
|--|-----|
| Yazeed's proverbial generosity .....             | 90  |
| Forbearance and generosity .....                 | 92  |
| 'A deputy's job is to carry out orders' .....    | 93  |
| 'I'm deaf, not blind' .....                      | 95  |
| The optical illusion .....                       | 96  |
| A paragon of patience .....                      | 97  |
| Remembering the Day of Resurrection .....        | 100 |
| 'Now it is permissible for me to eat them' ..... | 102 |
| Who will save you? .....                         | 103 |
| Mercy after one-hundred Murders .....            | 105 |
| The foresight of Abu Bakr ؓ .....                | 107 |
| The greatness of 'Aisha ؓ .....                  | 108 |
| Think before you speak .....                     | 112 |
| Blindness no excuse to miss group prayer .....   | 113 |
| Punished for insulting Allah's Messenger ﷺ ..... | 115 |
| A young boy's zeal for Islam .....               | 116 |
| Call to prayer in Caesar's court! .....          | 120 |
| Reverence for Allah's Messenger ﷺ .....          | 124 |
| The Envy of Rulers .....                         | 126 |
| The ascetic Caliph .....                         | 127 |

# CONTENTS

|   |     |
|---|-----|
| Dawn of a new era .....                                       | 131 |
| Virtues of 'Umar bin 'Abdul-'Aziz .....                       | 135 |
| Guarding the public treasury .....                            | 139 |
| The blessed bowl of Milk .....                                | 142 |
| Allah and his slaves Mutual rights and responsibilities ..... | 145 |
| Who can Revive decayed bones? .....                           | 147 |
| How will Allah Revive the dead? .....                         | 150 |
| How Tufail bin 'Amr ad-Dawsi ؓ converted to Islam .....       | 152 |
| A Repentant Sinner .....                                      | 157 |
| The martyrdom of 'Umar bin al-Khattab ؓ .....                 | 161 |
| Devil's den is reformed .....                                 | 166 |
| 'Ali ؓ chosen for the conquest of Khaybar .....               | 169 |
| From Royal Palace to Ascetic's Hut .....                      | 172 |
| Lack of malice leads to Paradise .....                        | 178 |
| The Muezzin of the Prophet ﷺ .....                            | 180 |
| Those who fear Allah fear no-one .....                        | 188 |
| A poor Yemeni unafraid of Hajjaj bin Yusuf .....              | 192 |
| Reverence for Hadeeth on his deathbed .....                   | 194 |







|   |     |
|---|-----|
| The hidden Pearl .....                              | 195 |
| The Call of 'Uqbah bin Naafi' .....                 | 198 |
| Gratitude for Allah's countless blessings.....      | 200 |
| The Prophet ﷺ converts an assassin.....             | 201 |
| Every camel wished to be slaughtered first .....    | 202 |
| The blessed hair of the Prophet ﷺ.....              | 203 |
| Love for Hadeeth .....                              | 205 |
| A scholar disciplines a Caliph.....                 | 207 |
| A wrestler's condition before accepting Islam ..... | 209 |
| Tears of faith .....                                | 210 |
| 'Prayer is greater than the sword' .....            | 212 |
| A camel's complaint .....                           | 214 |
| The mother of all Evils .....                       | 215 |
| Honoring the Huffaz of Makkah.....                  | 219 |
| The wise Bedouin .....                              | 220 |
| He buys his own death.....                          | 221 |
| Golden arrows save a Kingdom.....                   | 222 |
| Poor but saintly Companions.....                    | 224 |
| Allah is kind even to sinners.....                  | 228 |
| The shade of our Charity .....                      | 230 |

# CONTENTS

|   |     |
|---|-----|
| The blessings of Zamzam .....                 | 232 |
| Trapped by his own trick .....                | 233 |
| Fighting the enemies of Allah.....            | 235 |
| The key to success .....                      | 237 |
| Abu Bakr's love for Allah's messenger ﷺ.....  | 239 |
| Allah defends believers.....                  | 243 |
| A unique way of Preaching.....                | 245 |
| Roman king Punished for his treachery.....    | 246 |
| The valiant Ali ؓ.....                        | 248 |
| The secret to success.....                    | 250 |
| In praise of the Ansar .....                  | 252 |
| A true man of God .....                       | 256 |
| When Allah guarantees the loan .....          | 258 |
| The duty of a Muslim .....                    | 259 |
| Ja'far Sadiq admonishes a Muslim .....        | 260 |
| Madinah welcomes Allah's Messenger ﷺ.....     | 261 |
| The failed plot.....                          | 264 |
| When the oppressed curses the oppressor ..... | 268 |







# Preface

There is a deep interrelationship between words and the pen. For many centuries, words have been spoken and then written down to create the collective knowledge of all humankind. Allah, the All-Knowing, states:

﴿أَفْرَأَىٰ بِإِسْمِ رَبِّكَ الَّذِي خَلَقَ ۖ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۚ﴾

﴿أَفْرَأَىٰ وَرَبِّكَ الْأَكْزَمُ ۚ﴾ ﴿الَّذِي عَلَّمَ بِالْقَلَمِ ۚ﴾ ﴿عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمُ﴾

"Recite in the name of your Lord who created, Created man from a clinging substance. Recite, and your Lord is the most Generous, Who taught by the pen, Taught man that which he knew not." - Qur'an: The Clinging (or Suspended) Substance: (96: 1-5)

It is the duty of every Muslim to acquire and communicate knowledge. The Messenger of Allah ﷺ said:

- "It is obligatory on every Muslim to acquire knowledge."<sup>1</sup>
- "The best among you is the one who learns the Qur'an and teaches it (to others)."<sup>2</sup>
- "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy for him."<sup>3</sup>

Darussalam is an international company devoted to publishing books based on the Qur'an and the Sunnah. Our goal is to especially promote and disseminate religious knowledge on the commandments of Allah ﷻ and Allah's messenger ﷺ. We thank Allah ﷻ that our translations of the Qur'an, along with marginal notes, in twelve

- 1 Sunan Ibn Maajah, Al-Muqaddamah, baab fadaa' il-ul-'ulamaa' wal-hath 'ala talab-il-'ilm, hadeeth no. 224
- 2 Sahih Al-Bukhari, fadaa' il-ul-Qur'an, baab khairo-kum man ta'allama-al-Qur'an wa 'al-lamahu, hadeeth no. 5027
- 3 Sunan Abu Dawood, al-'ilm, baab fadl-ul-ilm, hadeeth no. 3541

|   |     |
|---|-----|
| Allah is kinder than a mother to her child .....  | 270 |
| 'I wish I was that dead man!' .....               | 271 |
| Honor by faith, not wealth .....                  | 273 |
| The ideal Ruler .....                             | 275 |
| 'Don't have Jews and Christians as friends' ..... | 278 |
| Invoking blessings on Allah's messenger ﷺ .....   | 279 |
| 'Mosques are outside a king's domain' .....       | 280 |
| Pride in faith, not ancestry .....                | 282 |
| Allah restores her sight .....                    | 283 |
| More generous than the generous .....             | 284 |
| Glimpses of 'Umar's boldness .....                | 288 |
| Muslims praised by their enemy .....              | 291 |
| Ali's last testament .....                        | 293 |
| An old man outwits Hajjaj .....                   | 295 |
| Caliph answers slave girl's cry for help .....    | 296 |





languages including English, Arabic and Urdu, have received wide acclaim.

Darussalam also takes pride in having published the entire collection of six canonical books of ahadeeth, *Sihah Sittah*, in a single volume running into 2,756 pages - Alhamdulillah, a great accomplishment indeed. In addition, *Ahsan-ul-Kalaam*, a translation and interpretation of the Qur'an, in beautiful printed form, is Darussalam's latest achievement.

Muslims across the world are guided by the lives and works of Allah's Messenger ﷺ, his companions, their followers and the followers of their followers (*taabiyeen* and *taba taabiyeen*), great imams, jurists, righteous ancestors, sincere kings, reformers and valiant warriors. Darussalam has already published a biography of the Prophet ﷺ, *Tajjiliat-un-Nabuwa*, written by Safi-ur-Rahman Mubarakpuri, as well as *Mohr-e-Nabuwat* and *Aa'eena'i Jamaal-i-Nabuwat* written by Qaadi Muhammad Suleman Mubarakpuri. It has also published an English translation of Safi-ur-Rahman's prize-winning *Ar-Raheeq-ul-Makhtoom*, the Sealed Nectar, containing nearly twenty-five colored maps and genealogical tables. It is also to our credit that we published an Urdu version, with additional explanatory notes, of Syrian research scholar Dr. Shوقي Abu Khaleel's *Atlas of the Prophet's Biography* and the *Atlas of the Qur'an* in four colors, coupled with ancient and modern geographical maps and rare pictures. Alhamdulillah, all our publications have been well received by our readers.

Darussalam's publication network spans three continents, and I therefore have to travel quite often to manage the affairs of this widespread venture. But, whether I'm traveling or not, reading is always on the top of my list of priorities. And, in my free time, I write down the essence of my readings on paper. My preceding three works, *Golden Pages*, *Golden Rays*, and *Golden Judgments*, all written under similar circumstances, during my travels and sojourns, were much appreciated by our readers. Here now is the fourth book, *Golden Words*, of the same series. It recounts the interesting and instructive events of the lives of Allah's Messenger ﷺ, the Rightly-Guided Caliphs, pious

ancestors, famous kings and other luminaries of Islam in an attractive way, and in simple, easy flowing language. Most of the events have been taken from reliable Arabic sources. We have rejected unreliable accounts.

The clear understanding of our ancestors, their thorough and firm knowledge, their intelligence, proper comprehension, modesty, sacrifices and their endeavors to elevate the truth are best represented by these events, making it a valuable guide-book for every Muslim man and woman.

*Golden Words* was researched, edited and proof-read by a scholar of history, Mr. Mohsin Faraani of Lahore, assisted by Mr. Tariq Javed Aarifi, who researched the Arabic texts and references. They added at the end of the book a short description of persons, thereby enhancing the value of the publication. The final proof was checked by Mr. Abdullah Nasir, the composing was done by Mr. Mohammad Ramazan Shaad and Mr. Hafeez-ur-Rahman Hums. Mr. Abdul Waghied Misbach completed the final editing and proofreading in Riyadh. May Allah reward them all.

Thanks are also due to Mr. Muhammad Tariq Shahid who supervised the composing, corrections, research and referencing. So here it is, properly printed, in your hands. May Allah requite them for their labours.

I hope readers will appreciate this book for its semantic and literal beauty. I ask them to pray to Allah to remit our sins and to grace our effort with His acceptance. Insha-Allah, the *Golden* series will continue.



Abdul Malik Mujahid  
Riyadh, Saudi Arabia  
September 2012



## Islam's eternal Golden Words

*In* the first six years of the prophetic mission of Muhammad ﷺ, his followers suffered untold misery and unspeakable pain. The pagans of Makkah, who had once called Allah's Messenger ﷺ 'The Truthful' and 'The Trustworthy', were now his formidable foes.

They wanted him to fail, so they turned their wrath on his followers and tortured them in ways human history has seldom seen. The Makkan pagans were consumed with envy, rancor and hatred at the rising tide of Islam.

They were distressed. How could they stem the unstoppable rise of Islam? In their despair and anger, they resolved to kill the Prophet ﷺ. The Qur'an refers to this intention:

﴿أَمْ أَمْرًا أَمَرًا فَإِنَّا مُتَرَمِّمُونَ﴾

'Or do they determine anything (against the Prophet)? Surely, We (also) are determining.'<sup>1</sup>

When Abu Talib saw the callousness of the Makkan pagans and sensed the impending danger, his heart trembled. Realizing that protecting the Prophet ﷺ was too great a task for him alone, he called on the descendants of both Hashim and Al-Muttalib, the twin sons of Abd Manaf, his ancestor, to protect his nephew. It was a matter of Arab honor. All the children of Hashim and Al-Muttalib, believers and non-believers, accepted the proposal except for Abu Lahab, the brother of Abu Talib, who joined the ranks of the pagans.

The events that followed are best described by Shaykh Safi-ur-

<sup>1</sup> Qur'an (43: 79)

Rahman Mubarakpuri in his marvelous work *Ar-Raheeq-al-Makhtoom* (*The Sealed Nectar*):<sup>1</sup>

Within a span of four weeks or less, the pagans suffered four shocks in quick succession: Hamzah ؓ and 'Umar ؓ embraced Islam; the Prophet ﷺ spurned the pagans' offer; and all the clansmen of Banu Hashim and Banu Muttalib, both Muslims and non-Muslims, pledged to defend the Prophet ﷺ. This baffled the pagans. They realized that slaying the Prophet ﷺ would see their blood flow in the valley of Makkah, and they might even be completely annihilated. So they dropped the murder plot in favor of another, more cruel plan.

The pagans assembled in Khaif Bani Kinanah in the Valley of Muhassab and pledged not to marry into the families of Hashim and Al-Muttalib. They would also not trade or have any social contact whatsoever with them unless they handed over Allah's Messenger ﷺ to be executed. The boycott document was drafted by the pagans, pledging that they would not accept any offer of reconciliation from Bani Hashim or show them any leniency.

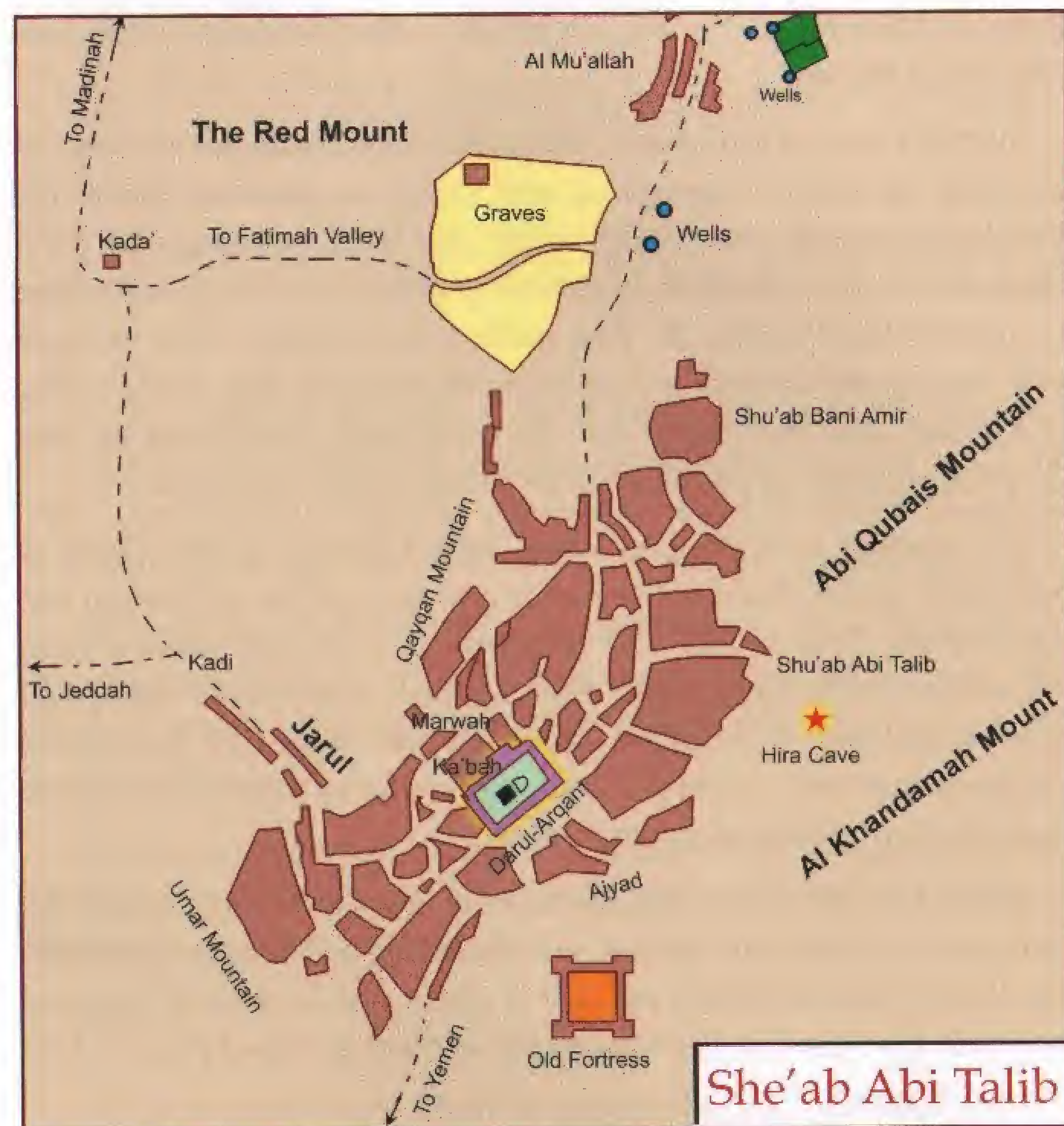
Ibn al-Qayyim<sup>2</sup> says that the boycott document was written by 'Ikrimah bin 'Amr bin Hisham and, according to some, by an-Nadhr bin Harith, but the correct opinion is that it was written by Bagheed bin Amir bin Hashim. The Messenger of Allah ﷺ cursed him, and his hand was paralyzed.

The boycott document was hung up inside the Ka'bah and, consequently, the entire clan of Banu Hashim and Banu Muttalib, Muslim and non-Muslim, except Abu Lahab, were ostracized and forced to live in confinement in She'ab Abi Talib. This event took place on the first of Muharram in the seventh year of the mission of the Prophet ﷺ.

<sup>1</sup> The author of *Ar-Raheeq-al-Makhtoom* has taken these details from Al-Bukhari (1/216), *Zaad-ul-Ma'ad* (2/46), Ibn Hisham (1/350), *Rahmatunlil Aalameen* (1/70), *Mukhtasar as-Seerah* (106). In the event of a difference of opinion, he took the opinion which carried more weight.

<sup>2</sup> *Zaad-ul-Maad* 2/46





The boycott became increasingly painful as the days passed. There was nothing to eat. As soon as caravans carrying grain arrived in Makkah, the pagans rushed to buy up everything, leaving nothing for the Prophet's kinsmen. They were forced to eat leaves and leather. The wails of starving children and women could be heard outside the valley. Scarcely any food reached them. They could only get small amounts secretly.

They did not move out of the valley except in the Sacred Months but were still unable to get grain because the pagans outbid them. Sometimes Hakim bin Hizam ﷺ sent wheat to his aunt Khadijah ﷺ.

When this came to the attention of Abu Jahl, he blocked the supply, but later backed down after the intercession of Abu'l-Bakhtari.

During this long period of boycott and confinement, Abu Talib still remained vigilant, guarding his nephew, the Prophet ﷺ. When his kinsmen had gone to bed, he would ask the Prophet ﷺ to exchange his bed for that of another kinsman, to fool any possible attackers. Despite their confinement, the Prophet ﷺ and other Muslims would come out during the Hajj period to meet pilgrims and invite them to accept Islam.

In the tenth year of the prophetic mission, in the month of Muharram, after three years of confinement, the document imposing this cruel social and economic boycott was eventually torn up. Some of the tribesmen of the Quraysh had been unhappy with the pact from the very day it was signed, and tried to get it cancelled.

The principal activist and pioneer of this anti-boycott movement was Hisham bin 'Amr of the tribe of Banu 'Aamir bin Lua'i. He secretly sent grain at night to help Banu Hashim during the confinement. He went first to Zuhair bin Abi Umayyah Makhzoomi, who was a nephew of Abu Talib and said to him, 'Zuhair, do you enjoy eating with pleasure while your (maternal) uncle is suffering?' Zuhair replied, 'It's sad, but I'm alone and cannot do anything. If I had another man to support me, I would rise up to tear up the boycott treaty.' Hisham replied, 'There is a man to support you.' Zuhair asked, 'Who is it?' 'It's me,' Hisham replied. Zuhair asked him to find a third man to join them.

Then Hisham went to Mut'im bin Adi, a scion of 'Abd Manaf, and reminded him of his blood ties with Banu Hashim and Banu Muttalib, both descendants of 'Abd Manaf, and rebuked him for agreeing to the unfair action of the Quraysh. Mut'im said, 'Alas, I'm alone and cannot do anything.' Hisham then said he and Zuhair bin Abi Umayyah supported the idea.

Mut'im asked him to find a fourth man to support them. So Hisham bin 'Amr went to Abu'l-Bakhtari bin Hisham who also agreed to join the campaign. Hisham also got the support of Zam'ah bin Aswad bin Muttalib bin Asad. They later all gathered near Hujjoon and pledged





to have the boycott called off. Zuhair said he would speak out against the pact first.

The next morning, while the Makkans were sitting together in groups, Zuhair, dressed in a new garment, went around the Ka'bah seven times, and then addressed the gathering, 'O Makkans, shall we eat and drink and rejoice while Banu Hashim languish and starve, unable to buy or sell anything? By Allah, I won't rest until the cruel boycott document is torn down.'

Abu Jahl, who was in a corner of the Holy Sanctuary, shouted back, 'You are wrong. By Allah, it shall not be revoked and torn down!'

Then Zam'ah bin Aswad said, 'You are deeper in error. We were not happy about the document from the very first day it was written.' He was joined by Abu'l-Bakhtari, 'Zam'ah is right. We do not accept the contents of the document.' He was followed by Mut'im bin Adi, who said, 'Both of you are right. In fact, those who say anything contrary to it are in error. We invoke Allah to witness we have nothing to do with its contents.' Hisham bin 'Amr followed suit and said the same thing.

Abu Jahl retorted, 'It looks like you hatched this plot at night. These are not casual remarks. This is a well thought out plan made earlier somewhere else.'

Abu Talib was also present. He had gone there to inform the Makkans that by the command of Allah ﷻ, insects had eaten up the contents of the boycott document except for the sacred name of Allah ﷻ. He also informed them that his nephew claimed he had been told this information in a revelation from Allah ﷻ, and that if it was not true, he would no longer defend his nephew against them. But, said Abu Talib, if the claim was true, the Makkans had to end the boycott. The nobles of the Quraysh agreed and said, 'This is quite fair and just.'

When the altercation ended between Abu Jahl and the others, and Mut'im bin Adi rose to tear down the document, he was surprised to find the claim of the Prophet ﷺ was true. Insects had eaten up all the words of the document, leaving only: 'O Allah, in Thy Name' (Bismika Allahumma).

The document was torn up, and the Prophet ﷺ and all his kinsmen came out of She'ab Abi Talib. But the pagans, despite the clear proof they had just seen, remained in a state of ignorance. Allah ﷻ said about them in the Qur'an:

﴿وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌّ﴾

'And if they behold a portent they turn away and say: A prolonged illusion.'<sup>1</sup>

Just as Allah ﷻ saved His name on an evil document, by His will the golden words of Muslim history will remain intact until the Day of Resurrection. In the same way, a small group of believing Muslims will always fight for the truth and remain victorious, as predicted by the Prophet ﷺ and recorded in Sahih al-Bukhari and Sahih Muslim.

<sup>1</sup> Qur'an (54: 2)



# The epitome of endurance

**A**mmar bin Yasir ؓ was a slave of Banu Makhzoom. When he and his parents embraced Islam, the pagans of Makkah were infuriated and began torturing them. They were forced to lie down on hot rocks under the blazing sun, dragged about, and beaten. According to historical documents, they were punished for accepting Islam:

«كَانَ الْمُشْرِكُونَ وَعَلَى رَأْسِهِمْ أَبُو جَهْلٍ يُخْرِجُونَهُمْ  
إِلَى الْأَبْطَحِ إِذَا حَمَيْتِ الرَّمْضَاءُ فَيَعَذِّبُونَهُمْ بِحَرِّهَا».

*'The pagans of Makkah, led by Abu Jahl, would drag them - 'Ammar, his father Yasir, and his mother Sumayyah ؓ out to the scorching hot valleys of Makkah to punish them.'*

Whenever the Prophet ﷺ passed by and saw them writhing in excruciating pain, he would console them, saying,

«صَبْرًا آلَ يَاسِرٍ، فَإِنَّ مَوْعِدَكُمْ الْجَنَّةُ»

*'Bear it patiently, O family of Yasir. Your promised place is Paradise.'*

The torturers eventually killed 'Ammar's father. His mother was killed by Abu Jahl when he ran a spear through her navel. She became the first woman martyr in the history of Islam.

1 Mustadrak al-Hakim 3/383

The infidels tortured 'Ammar ؓ in a variety of ways. They would make him lie down on burning, rocky earth, place hot rocks on his chest, or pour boiling water over him,

«لَا نَتْرُكَكَ حَتَّى تَسُبَّ مُحَمَّدًا وَتَذْكُرَ آلِهَتَنَا بِخَيْرٍ».

*while telling him they would not stop until he insulted the Prophet ﷺ and spoke well of their deities.*

Ibn Katheer, quoting Ibn Jareer, said that the infidels of Makkah would tell 'Ammar ؓ to say derogatory words about the Prophet ﷺ. Unable to bear the pain, he would sometimes do so, but always repent later. He told the Prophet ﷺ about this. The Prophet ﷺ asked him,

«كَيْفَ تَجِدُ قَلْبَكَ؟»

*'How do you feel in your heart then?'*

«مُطْمَئِنِّنًا بِإِيمَانٍ».

*'I feel my heart is content with the faith,'*

replied 'Ammar ؓ. The Prophet ﷺ said,

«فَإِنْ عَادُوا فَعُدْ».

*'If they do so again, you do the same.'*

Thereupon, Allah ﷻ revealed the following verse to His Prophet ﷺ:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ  
وَلَا يَكُنْ مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾

*'Whosoever disbelieves in Allah after his belief – save him who is forced thereto and whose heart is still content with Faith – but whosoever finds ease in disbelief on them is wrath from Allah. Theirs will be an awful doom.'*

Baladhuri has quoted Muhammad bin Ka'b as saying, 'Ammar ؓ would be tortured so much that he did not know what he was saying.'

1 Qur'an (16:106)





## The greatness of 'Aisha رَضِيَ اللَّهُ عَنْهَا

'Aisha رَضِيَ اللَّهُ عَنْهَا, the wife of Allah's Messenger ﷺ and the Mother of the Believers, was known for her profound religious knowledge and her ability to deliver forceful and effective sermons. She memorized the Qur'an by heart and narrated thousands of Hadeeths from the Messenger of Allah ﷺ.

Abu Musa Al-Ash'ari رَضِيَ اللَّهُ عَنْهُ says:

«مَا أَشْكَلَ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ ﷺ حَدِيثَ قَطُّ  
فَسَأَلْنَا عَائِشَةَ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا.»

"Whenever we, the companions of Allah's Messenger ﷺ had some difficulty concerning a Hadeeth, we would ask 'Aisha رَضِيَ اللَّهُ عَنْهَا who would invariably give some explanation and solve our difficulty."

1 Sunan Tirmidhi 3883.

She was supremely eloquent, as Ah'naf says:

"I heard the sermons of Abu Bakr رَضِيَ اللَّهُ عَنْهُ, 'Umar رَضِيَ اللَّهُ عَنْهُ, 'Uthman رَضِيَ اللَّهُ عَنْهُ and 'Ali رَضِيَ اللَّهُ عَنْهُ. I heard many powerful sermons of great scholars.

«فَمَا سَمِعْتُ الْكَلَامَ مِنْ فَمِ مَخْلُوقٍ أَفْحَمَ وَلَا أَحْسَنَ مِنْهُ مِنْ فَمِ عَائِشَةَ»

*But I heard none more splendid and more beautiful than what I heard from 'Aisha رَضِيَ اللَّهُ عَنْهَا.* - (Al-Hakim)

She was extremely generous. When there was nothing in the house to cook for days and weeks and the household of the Messenger ﷺ lived on dates and water, she never grieved or complained.

Her nephew, Urwah bin Zubayr, says: "Mu'awiya bin Abi Sufyan sent her one hundred thousand dirhams. By Allah, she distributed them all among the poor and the needy before the evening came. In the evening her slave girl said to her: 'Had you saved one dirham, we could have bought some meat for the evening meal.' 'Aisha رَضِيَ اللَّهُ عَنْهَا replied: 'Oh, why didn't you tell me we had nothing in the house to eat?'"

Another account of this story is slightly different and is narrated by Umm Zer, the slave-girl of 'Aisha رَضِيَ اللَّهُ عَنْهَا: "Abdullah bin Zubayr sent the money in two bags containing one hundred thousand dirhams. 'Aisha رَضِيَ اللَّهُ عَنْهَا asked for a platter, emptied the bags and began distributing the money."

'Aisha رَضِيَ اللَّهُ عَنْهَا was fasting that day, so before sunset she asked the slave-girl to bring her something to break her fast. The slave-girl said: "Had you saved a dirham, you could have bought some mutton. 'Aisha رَضِيَ اللَّهُ عَنْهَا replied: 'Don't chide me now, if you had told me there was nothing to eat in the house, I would surely have bought something to eat.'"

Zarkashi in his book *Al-Ijabah* recounts that 'Aisha رَضِيَ اللَّهُ عَنْهَا had forty qualities, far more than any other wife of the Prophet ﷺ. Except for 'Aisha رَضِيَ اللَّهُ عَنْهَا, all his other wives were either widows or divorcees whom he married either to cultivate or promote close relations with other tribes or to teach and instruct the *Ummah*.

The Messenger of Allah ﷺ spent the last few days of his life in 'Aisha's chamber. He died there in her arms.



'Abdullah bin 'Amr bin al-'Aas ؓ was a revered companion of the Messenger of Allah ﷺ. He belonged to Banu Sahm, a clan of the tribe of Quraish. He embraced Islam when he was only ten years old and migrated to Madinah soon afterwards. His father, 'Amr bin al-'Aas ؓ, embraced Islam in 8 AH, before the conquest of Makkah. 'Abdullah ؓ was a scholar of both the Torah and Qur'an and called *Qaariul-Kitaabayn* (The Reader of the Two Books). He remembered more *Ahadeeth* of the Messenger of Allah ﷺ than other Companions because he used to write them down. His collection of *Ahadeeth* is known as *Sahifah Saadiqah*. He was known for his piety, learning and teaching. He took part in the battles of Hunayn, Tabuk and Yamamah. He died at the age of 70.

## Lack of malice leads to Paradise

Anas bin Malik ؓ narrates: "One day while we were sitting with the Messenger of Allah ﷺ, he said:

يُطْلَعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ

"Now there will come before you a man of Paradise."

"Soon one of the Helpers (Ansaar) entered, shoes in hand, water from ablution dripping from his beard.

"The next day, the Messenger of Allah ﷺ said the same thing. Then we saw the same person we had seen the previous day, in the same condition. On the third day, the Messenger of Allah ﷺ again said the

same thing. We again saw the same Ansaari enter, carrying shoes in his hand, water dripping from his beard.

"When the Messenger of Allah ﷺ had left, 'Abdullah bin 'Amr bin al-'Aas ؓ followed the Ansaari and said to him, 'I've quarreled with my father and swore I would not go to him for three days. Will you please let me stay with you for three days?'"

"The Ansaari replied, 'Alright, you may.'"

"Abdullah bin 'Amr bin al-'Aas ؓ related that he spent three nights with the person: 'I discovered that he did not get up at any time in the night for prayers. Yes, I saw that whenever he woke up and turned on his side in his bed, he would remember Allah and say the Takbeer (Allahu Akbar). Then he would rise up for the dawn (Fajr) prayer. I also noted that he would only utter good words.

"When three nights had passed and I was almost sure he did nothing deserving special praise, I said to him, 'O slave of Allah, I have no quarrel with my father but I heard Allah's Messenger ﷺ say: 'Now there will come before you a man of Paradise,' and each time it was you who came up before us. So I thought I should stay with you to see what act of yours I should emulate and gain reward. What is that act which made the Messenger of Allah ﷺ mention you in this manner?'"

"The Ansaari replied, 'I do no more than what you have seen.'"

"Abdullah bin 'Amr bin al-'Aas ؓ said that when he had risen up and left him, the Ansaari called him back and said,

مَا هُوَ إِلَّا مَا رَأَيْتَ غَيْرَ أَنِّي لَا أَجِدُ فِي نَفْسِي لِأَحَدٍ مِنَ  
الْمُسْلِمِينَ غِشًّا وَلَا أَحْسَدُ أَحَدًا عَلَى خَيْرٍ أَعْطَاهُ اللَّهُ إِيَّاهُ

"I do just what you've seen. I do no more. But I do not hold anything against any Muslim and I do not envy anyone anything good Allah has given him."

"Then, 'Abdullah bin 'Amr bin al-'Aas ؓ remarked: 'That's what has elevated you (to that position) and that's what we are incapable of.'"<sup>1</sup>

<sup>1</sup> *Musnad Ahmad*. According to Haafiz Iraqi, Ahmad's narration meets the conditions laid down by al-Bukhari and Muslim (*Takhreej-ul-Ihya* 3/187).



An eminent Companion and one of the 'Ten Promised Paradise' ('Asharah Mubashrah), his name was 'Aamir bin 'Abdullah bin Jarrah bin Bilal Qurashi Fihri ؓ. He took part in all the holy battles including Badr and Uhud along with the Messenger of Allah ﷺ. He was among the second wave of migrants to Abyssinia (modern Ethiopia). The Messenger of Allah ﷺ praised him and said: 'Every Ummah has a trustee and the trustee of this Ummah is Abu 'Ubaidah bin Jarrah.' When 'Umar visited him in Syria while he was the governor there, he was in a poor state. 'Umar remarked, 'Abu Ubaidah, the world has changed all our lifestyles save yours.' He died of the plague in Amwas in 18 AH. The funeral prayer was led by Mu'aadh bin Jabal.

# Tears of faith

When 'Umar bin al-Khattab ؓ, the Commander of the Faithful, set out on his historic journey to receive the keys of Jerusalem, people rushed out from their houses to get a glimpse of him. The Muslim army had marched to a place called Jabiya under the command of Abu 'Ubaidah bin Jarrah ؓ to receive the Commander of the Faithful.

When 'Umar ؓ arrived in Jerusalem, he said:

إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللَّهُ بِالإِسْلَامِ فَمَهْمَا  
نَطْلُبُ الْعِزَّ يَغَيِّرُ مَا أَعَزَّنَا اللَّهُ بِهِ أَذَلَّنَا اللَّهُ

"There is no deity worthy of being worshipped but Allah. We were a lowly people. Allah gave us honour and prestige through Islam. Whatever means we use other than Islam to acquire honour and prestige, Allah will make us lowly."

The Commander of the Faithful then told the soldiers to disperse and he walked on alone with utmost humility. As the chieftains came close to him, he said, "Keep away from me. Where's my brother, Abu 'Ubaidah 'Aamir bin Jarrah?"

Abu 'Ubaidah ؓ stepped forward. He hugged him and wept with joy.

'Umar ؓ asked, "Abu Ubaidah, what answer will we have on the Day of Resurrection when Allah asks us how we fared after His Messenger ﷺ had left?"

Abu 'Ubaidah ؓ replied, "Come, let's get away, out of the sight of the people, and weep in seclusion."

As both of them walked away from the crowd, all eyes followed them including those of the soldiers, noblemen, Christians and their monks and priests. Finally, the two went behind a tree and stood there crying for a long time.<sup>2</sup>

1 Mustadrak al-Hakim 1/130; and At-Targheeb wat-Tarheeb 3/351.

2 This episode occurs, with different wording, in several historical and biographical books. A partial account is also found in Mustadrak al-Hakim.